

April 28
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy." BOOK OF MORMON, ALMA 29: 9.

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IN SOUTHERN CLIMES*

ELDER REY L. PRATT

OF THE FIRST COUNCIL OF SEVENTY AND PRESIDENT OF THE
MEXICAN MISSION

I AM HAPPY, my brethren and sisters, to be with you in this conference of the Church, and to be associated again with my brethren and sisters, and with my family, after our absence for nearly a year in South America. To me this has been indeed a wonderful conference gathering. I have been very much interested, and my faith and testimony have been strengthened in the instructions and teachings that have come to us from those who have spoken.

I have been led to reflect that we are indeed a distinctive and a wonderful people, and that there is nothing like our organization and our institutions anywhere else in all the world, so far as I have been able to come in contact with things in the world.

Our trip into South America brought to my attention many, many things that were new to me. It seemed that we were in another world, and I observed the practices and the customs of the peoples of the countries where we went with a desire to learn and see things from their viewpoint. We came in contact with people who believed differently religiously. I will say in regard to them that I encountered a sincerity that is very commendable

*Address delivered at the third session of the Ninety-seventh Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 4, 1926.

upon their part, in the faith that they have in God as they understand Him, and in their religion, or their gospel, as it is taught to them, and as they have believed in it, and their fathers before them for many years. But I will say that after this review I came back with the conviction stronger than ever in my mind that we are a people apart from the world; and although I have seen much that is good and much that is commendable in the religions and in the practices of the people of the world, I had in my heart a spirit of thankfulness which I cannot express, that my lot has been cast with a people who know that we have the truth of the everlasting Gospel restored to us, that there is no uncertainty in our minds, that we can go forward with confidence and work out our salvation in our Father's kingdom, knowing that we are on the right track.

AMONGST THE CHILDREN

It has been to me a source of joy, my brethren and sisters, to bear my testimony of the restoration of the Gospel to the people of South America. As I listened to Elder Ballard's report of our trip, my mind was led to reflect upon the saying of the Saviour, wherein He said: "Suffer the little children to come unto me, and forbid them not." I have had joy that is unspeakable in associating with little children in these foreign nations, and my heart has gone out to them. We asked them if they belonged to any church and invariably they said: "Yes." I have asked them, "What do you believe? What are your teachings? Do you pray?" And brethren and sisters, that which is commonplace with our children, taught to us from infancy, is lacking in the lives of these other children. I wish that each one here could see the faces of those little foreign children light up when we carry over to them the things that seem most common to us. When we taught them how to pray, when we taught them how to sing, when we rehearsed to them the stories of the Saviour, and the great love He had for mankind, and the great works that He did among the children of men, we found their eyes wide open and their mouths agape, light in their countenances and joy manifesting itself from the depths of their souls for the truths we were able to teach them. And they have said: "We have never known these things." It is remarkable to have the opportunity of carrying them to our Father's children who have been left in spiritual darkness through the systems in which they believe. Then, too, the children are not all small as pertaining to the affairs of the kingdom of our Father in heaven. The adults are children. We find them as such, and it has been a joy to me, my brethren and sisters, to be able to assist in teaching these adult children of our Father in heaven the truths which, they confess to us, have brought the greatest joy that they have felt in their lives.

THEY KNEW NOT HOW TO PRAY

I recall the people that Elder Ballard referred to yesterday, when they first came to our gathering; two Italian men came first, out of curiosity, I think. They had been in the United States a little while, many years ago, and they learned that we Americans were holding services in their vicinity. They came to our meetings, but they knew nothing about our religion. They knew nothing about the Bible. They wished to get the scriptures, and we obtained them for these men. After attending our meetings for some time, and hearing us try to teach the children to pray in Sunday School, one of the men came to me and said: "Can you get me a prayer book, so that I can pray, too?" I explained to him, as best I could, that we do not pray out of books, but just like a child would ask its father for what it wants we ask our Heavenly Father for the things that we alone know that we need. "Well," he said, "I have been a member of a church all my life, but I have never been taught to pray that way. I must confess to you that I don't know how to begin. Won't you men do me the favour to come to my house some night when I am home from work and teach me and my family how to pray?" It was one of the greatest opportunities that have ever come to me in my life, my brethren and sisters. I went with him, and we knelt around his family altar, with his wife and children and with the other man whose family was left back in Italy, and who is struggling hard to get means to bring them over there. We were able to teach them how to pray, how to ask a blessing upon the food, and to thank God for those commonplace blessings that we always thank Him for, and think very little about the great blessing that we have in knowing how to do those things.

THE POWER OF TRUTH

I wish you could see how that man's faith grew. I wish that you could realize and visualize as we did, who were there, how things seemed to open up and unfold to him and his companions in that home. Before we left there, he said: "I am willing to forsake all you say is wrong, for I have an evidence and a testimony that has come to me that you have brought the truth into this land of South America."

"Well," I said, "prepare yourself, quit your tobacco, and do a number of other things, and when the proper time comes these Elders that are left here will admit you into the Church of Jesus Christ of Latter-day Saints, through the door of baptism." Just before leaving El Paso I had a letter from Elder Sharp, who laboured with me in Mexico City, and who is now in South America, stating that those two men, a boy fourteen years of age, and the wife of one of the men, had come into the Church through baptism, and he said to me: "Brother Pratt, I have never seen so much joy shine in the faces of men and women in all the wide world as

there is in the lives of those people since they have joined the Church. This dear brother said to me: 'I would rather lose all I have, and give my life, than to lose faith in the Gospel that has been brought to us in this land by you missionaries.'" "Suffer the little children to come unto me," the Saviour said; and we as a people who have His authority have a very great responsibility, and an obligation, to carry to the many millions of our Father's children in the world the tidings of which they are ignorant.

AN OVERRULING PURPOSE IN THE SPANISH CONQUEST

I agree with Brother Ballard that my conception of our Father's children has been enlarged and widened in my contact with Latin people. I was prejudiced against them in a degree. My contact with them, in association with the Lamanite people in Mexico, made me so. They were the conquerors of the people. They had brought them down to where they are. I confess that I had a prejudice against them, but that prejudice has all been removed, and I feel happy that I can include them among our Father's children who are heirs to salvation, through the Gospel that He has restored through Joseph Smith. And as our last speaker said, I am willing to agree that even the conquest of Mexico and the conquest of Guatemala and Central America and Peru, and the rest of South America, at the hands of those ruthless Spaniards who brought so much misery, and who have brought so much suffering in the wake of that conquest might, after all, be overruled for good, for at least it has prepared a way through which we can reach those people by having given to them a common language, the Spanish language, where, before, innumerable tribal languages existed that would have been almost impossible for us to acquire in order to preach the Gospel to those people. I am grateful to the Lord for the participation that I have had in opening up this new Mission. I am desirous to continue to serve in any capacity where I may be called to labour.

A TESTIMONY

I leave with you my testimony, my brethren and sisters, that I know that God lives. I know that Jesus is the Christ, and I know, as well as I know anything in all this wide world, that Joseph Smith is a prophet of God, and that he was raised up to restore and to establish this great Gospel in this day, age and dispensation in which we live. I know that if I am faithful and true to the teachings of this Gospel, I will work out for myself a salvation and an exaltation in the celestial kingdom of our Father in heaven. I know that this is true for you, and for my family, and for me, and for all whom I love. I know that if it is preached to the people of the world who know it not, and they accept it, it will result in the same to them; for this Gospel is the power of God unto salvation unto all who believe it, and those who believe

it will obey it. The Lord bless you, my brethren and sisters, and help us all to serve Him to the end, I pray in the name of Jesus Christ. Amen.

THE LONDON CONFERENCE

WELL PLANNED AND INSPIRATIONAL MEETINGS characterized the London District Conference held at "Deseret" on Sunday, April 17th, and the occasion was pronounced, by a general consensus of opinion, an outstanding success. The services were conducted throughout by District President Harold A. Candland. The missionary Elders of the District, two visiting Elders who had been especially called in, together with Mission President James E. Talmage and Sister May Booth Talmage from Mission headquarters, assembled with a great concourse of members and investigators for the occasion.

In the Sunday School session, occupying the forenoon, the inspiring theme of Easter was impressively developed in an original way by the presentation of a pageant, the text for which had been written by President H. A. Candland, under the title of "The Gift Supreme." The subject was treated by dialogue, story and song, rendered by persons dressed in the costume of the period—that of our Lord's ministry in mortality. It dealt with the pagan conceptions of deity and contrasted such with a belief in the true and living God, setting forth that through compliance with the laws and ordinances of the Gospel, as prescribed by Jesus Christ, the supreme gift of resurrection among the blessed and the glories of eternal life in its fulness may be secured. This presentation was followed by an address from the Mission President, who dealt with the literalness of the resurrection and decried the attempts of sophists to explain away the well attested facts of our Lord's resurrection, as by the untenable assumption that He had lain in a state of coma, from which He revived on the morning of that first Easter Sunday. The speaker stated that he could hold some degree of respect for the man who honestly disbelieved, perhaps through inability to understand; but he had little toleration for one who admits the recorded facts and then strives to invalidate them by the inventions of his own prejudiced mind. Sister Talmage pointed out that the reality of the resurrection of Christ was known and believed among the peoples of Book of Mormon history, as an assured event even before it occurred, and as a fact thoroughly demonstrated by the appearance of the risen Lord among the Nephites. Elder Ralph J. Pugh, of London, told of the healing of the cripple at Lystra, through the ministry of Paul, the miracle being regarded by the simple folk as an evidence that Paul and his companion, Barnabas, were of the order of the gods; so that the people would have

worshiped them; but the two disciples vehemently refused such honours, saying that they acted only as the living God gave them power, whereupon the people revolted and stoned Paul, leaving him for dead. Thus do men praise the works of men, the speaker explained, while they resent the claim of God's direct dealings.

At the afternoon service President Candland presented a written report, in which by statistical and other data he set forth the growth and development of Church activities in the District during the last half year. According to this report there are in the District 672 members, who reside in the following branches: North London, South London, Portsmouth, St. Albans, Watford, Sittingbourne, and Gravesend. The Traveling Elders have spent 1,885 hours tracting, have distributed 37,122 tracts, 1,216 pamphlets, 51 copies of the Book of Mormon and 91 other Church books. They have a little periodical, *The Live Wire*, which is made the conductor of an energizing current, the good effects of which are abundantly apparent. The report also set forth the gratifying results of Leadership Day, through which a fuller knowledge of the work of the Priesthood, and of the auxiliary organizations, had been imparted to the workers. Greater interest has been manifest by those officiating in the Lesser Priesthood since the Aaronic Priesthood Convention, in which the blessing of this order, from an educational and vocational standpoint, had been emphasized.

Among the speakers of the afternoon were Elder Thomas R. Cutler, who is temporarily residing in England by engagement to direct the work of the Peterboro Sugar Factory and the erection of another factory at Selby; Elder Francis A. Rainsdon, formerly of the London and now of the Bristol District, who had the great privilege of baptizing his aged mother the day before conference; Elder Hyrum J. Ward, District Clerk, who exhorted the people to prepare themselves for the coming of the Saviour, to which great event the signs of the times loudly testify; Elder William F. Lesneur, a High Priest in the Church, now 70 years of age, who is in England as a short-term missionary, and who devoted his remarks to the great commandment "Thou shalt love the Lord thy God", and its corollary "And thy neighbour as thyself"; and Elder Arnold F. Wright who dwelt upon the close relation between our life on earth and that which lies beyond the grave. President James E. Talmage further developed his theme of the morning, the resurrection, and dwelt in detail upon the words of the angel at the sepulchre: "He is risen, as he said."

At the evening meeting Elder Mark M. Argyle, by illustration, showed how essential it is for people to study and heed the teachings of the Bible. Elder A. Wesley Davis affirmed that the resurrection, inaugurated by the coming forth of our Lord from the tomb, has been continued, and cited the resurrection of

mortals immediately following that of Jesus Christ. Elder Ehmer O. Zollinger discussed the subject of miracles, explaining that these occurrences are not contrary to natural law, but are wrought in accordance with higher laws than men usually understand; and affirmed that the resurrection of Christ is the greatest miracle of history. Elder N. Homer Hansen discoursed upon eternal progression as the ideal of Latter-day Saint belief, and designated mankind as literally the children of God and therefore as capable of unending progression. President Talmage continued the theme of the day, and discussed the question: Why, if men must die, is it necessary that they be resurrected? He explained by summarizing the scriptures relating to the great council in heaven prior to the peopling of the earth, to the dissension that arose among the unembodied hosts, and the casting out of Lucifer with his followers comprising one third of the spirit-children of God. The work of Lucifer, known on earth as Satan, or the Devil, is to thwart the work of God; and one of his ways of carrying on this nefarious undertaking was the bringing of death into the world, by which act he gained a temporary triumph; but Christ, who was foreordained as the Saviour and Redeemer of mankind, by His own death and subsequent resurrection literally conquered death, the accomplishment of which caused all hell to shake, took away the sting of death and turned the victory of the grave into defeat. Then, asked the speaker, applying the challenging question put by Paul to King Agrippa: "Why should it be thought a thing incredible with you, that God should raise the dead?"

Musical selections of a high order comprised renditions by the Portsmouth Branch Quartette, the South London Quartette, by Bettie and Edwin Pugh in a piano and cello duet, and vocal solos by Thelma Tunson, Bessie Shindler, and Mr. Andrew Butchart.

On the Saturday preceding the Sunday of conference, a service was held at which three persons were baptized; and in the evening a Mutual Improvement Association Officers' meeting was conducted by Sister Talmage. The special meetings of Sunday included a gathering of the local Priesthood with the missionary Elders, and a meeting of the Relief Society.

Announcement of the conference appeared in *The Times*, and reporters of other prominent newspapers were present during the Sunday services. An unusually good account of the conference was published in the *Daily Express* of April 18th.

HYRUM J. WARD, District Clerk

I THANK GOD for "Mormonism", so called; it is the power of God unto salvation. It is the duty of every Latter-day Saint to know of its truth and to exemplify it. Its destiny is to overwhelm error and supplant it with righteousness and peace.—
PRESIDENT JOSEPH F. SMITH.

THURSDAY, APRIL 28, 1927

EDITORIAL

THE EASTERN STATES MISSION

OF THE NINE great Missions in North America, all outside the organized Stakes of Zion, the Eastern States Mission is prominent and holds a position of particular interest in the minds of our people, as within the boundaries of that Mission many of the most important events in Church history have been enacted. Within that area, the prophet through whom the Lord reestablished His Church in these days was born; therein the Church of Jesus Christ of Latter-day Saints was organized, the Book of Mormon first printed and published to the world, the first baptisms and ordinations incident to the restoration of the Gospel solemnized, and many of the revelations that stand as a guide to the Church in doctrine and practice to this day were given by the Lord to man.

For the last five years President Brigham H. Roberts, senior member of the First Council of the Seventies, has been in charge of the affairs of this Mission; and many of our readers are acquainted with some of the results of his efficient and righteously aggressive administration. President Roberts is now released from further service as Mission President, and returns to his home in Salt Lake City, where, doubtless, many important duties await him as the presiding officer among his brethren, the First Council of the Seventies.

His successor in the highly responsible position as President of the Eastern States Mission is Elder Henry H. Rolapp, who since 1910 has been one of the most active members of the Deseret Sunday School Union Board. As a student and expounder of the Gospel Elder Rolapp is known throughout the Church; and his very helpful work entitled *Gospel Quotations* has run through several editions with constantly increasing success, as a guide to our missionaries and students of theology in general. In his profession, that of law, Elder Rolapp gained an enviable position, and served with efficiency as one of the District Judges in Utah. Judge Rolapp has been associated, during recent years, with some of the greatest business enterprises in the West, and within the last year resigned from the presidency of the Amalgamated Sugar Company. Prior to his acceptance of that office he was president of the United States Sugar Association.

We felicitate the valiant corps of missionaries, as also the resident members of the Church, in the great Eastern States Mission, on having so able and devoted a man as Judge Henry H. Rolapp appointed to the position so worthily held by President B. H. Roberts.—J. E. T.

“IN THE LAND OF THE MORMONS”

THE manifest attitude of fairness and courtesy of the Press of the nation toward the Church of Jesus Christ of Latter-day Saints, amounting in some instances to a willingness to point out the misrepresentations that gained currency in past years, has been most gratifying to members of the Church in these lands and doubtless to many others who rejoice in witnessing prejudiced injustice replaced by impartial justice. Except for a few sporadic cases of malicious attack, and these entirely local in character, in which instances not new stories but remodeled and republished calumnies of the comparatively distant past reappear, a dominant spirit of fair play and unbiased consideration is manifested by the well informed and up-to-the-minute editors. As with the Press, so with the people; the once icy attitude of suspicion and mistrust thaws out before the rays of well attested facts revealing the true nature of the Latter-day Saints, their great respect for law and order, their high standard of morality, and the other sterling qualities so abundantly exemplified in their lives. In view of the fair treatment thus accorded by the larger and greater journals, it is surprising that in a very few localities the tendency persists to publish and republish the same old stories that other journals have long since discarded.

Some of these calumnious articles of the more ridiculous type reached Mr. James Gates, a native of Coatbridge, Scotland, but now a resident of Salt Lake City, he having emigrated to the United States about a year ago. So obviously false were the purported facts embodied in these accounts concerning Utah and her people that Mr. Gates now writes back to his friends in Scotland, informing them at length as to what preposterous nonsense they have been reading in these articles misrepresentative of life in Utah. Mr. Gates ventures the suggestion that inasmuch as he lives there he ought to be informed on the subject, and he proceeds to give an account of conditions as he has found them. His letter, published in the *Airdrie and Coatbridge Advertiser* of Airdrie, Scotland, in its issue of April 8th, will doubtless be read with no little interest by the residents of the community in which he is well known and from which he departed so recently. A brief excerpt from his description of conditions, appearing in the *Advertiser*, reads :

In regard to some of the articles appearing in certain Scottish papers, I think that some first-hand information to the people of Airdrie and Coatbridge won't be out of place. I left Coatbridge on the 27th of March last [1926] and landed in Salt Lake City on the 9th of April, so I have had plenty of time to see the condition of things both in Salt Lake City and the State of Utah in general. I am surprised that newspapers of such standing publish such slush to its readers, when they can investigate for themselves if they want to find out the truth. It savours too much of the yellow Press stuff. Salt Lake City is as free as any other city or town in the United States. The population at the present time is 150,000, and the city covers quite a large area of ground. The streets are wide and bordered on each side by shade trees in the residential districts. There are three railway stations in the town proper: The Denver and Rio Grand Western, the Union Pacific and the Oregon Short Line. Thousands of tourists visit the city in the summer time; even the Crown Prince and Princess of Sweden were here, and had a great reception, so that this idea of women having to escape, and that Salt Lake City is a hotbed of polygamy must have originated in the diseased imagination of the author of some penny horrible. The town is governed by a Mayor and the Town Commissioners, elected by vote the same as at home, and as there are 48 non-Mormon churches in the city, 6 Baptists, 7 Roman Catholics, 5 Episcopal, 5 Methodists, and numerous other sects, including the Salvation Army, it will be easily seen that the city is not run by one religious sect any more than any other city.

ON THE CHANNEL ISLANDS

FOR TWO MONTHS past, specifically since February 17th, Elder William F. Lesueur, who is a High Priest in the Church, seventy years of age, and now serving in Great Britain as a short-term missionary, went to the Isle of Jersey, accompanied by our efficient and devoted missionary, Elder Mark M. Argyle. They returned to the mainland in time to attend the London Conference, the meetings of which began on April 16th. Elder Lesueur was particularly desirous of gathering genealogical data of his ancestors who lived and died on that isolated little island, from which some of his people had emigrated about 1854. The two brethren report an experience of hearty welcome at times, varied by manifestation of opposition at others. They speak well of the people living on Jersey and the other islands of the group, and earnestly recommend that missionary endeavour be continued among them, as some are undoubtedly receptive to the message of the Gospel, notwithstanding the prevalent state of satisfaction with things as they are, disinclination to consider seriously the word of new revelation, with consequent indifference to the saving call which is being made by Elders of the Church in all parts of the world. Years ago the Gospel of Jesus Christ was preached among the people of the Channel Islands, and many of those who

accepted the word have become prominent in further exposition thereof. Other missionaries will follow those who have just returned from what we may call a new exploratory tour on those Isles.

THE DIVINITY OF JESUS OF NAZARETH*

IN THE SYNAGOGUE AT NAZARETH

THE FAME of Jesus as a teacher in all respects superior to the learned rabbis of the day, and as a doer of mighty works, had spread far and wide in Galilee. On a certain Sabbath we find Him again in His old home town, Nazareth. He attended the services in the synagogue, as doubtless He had done many times in His earlier life. He was now past thirty years of age, and, according to the Law, had the right to read the scriptures and comment upon them in public gatherings, provided the minister in charge approved. Men below the age of thirty years were not supposed to be heard in the congregation of the synagogue.

On this particular Sabbath He stood up to read; and the local minister handed Him the roll, or book, of Isaiah.

Jesus turned to that part of the writings of Isaiah which corresponds with the beginning of the sixty-first chapter as the book is now divided in our current Bibles. Therefrom He read:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord. (Luke 4: 18, 19; compare Isaiah 61: 1, 2).

After reading this scripture He sat down. According to the custom of the times this was understood to be an indication that He intended to explain or expound the part He had read; and we are not surprised to read therefore that "the eyes of all them that were in the synagogue were fastened on him."

As we have already seen in the course of these lessons, the Jews were living in a state of expectancy, waiting for the Messiah who was to come; and the scripture that Jesus had read on this occasion was generally accepted as a prophecy relating to the coming of the Christ. He spoke in a gracious way, and the people were astonished at His doctrine, and questioned among themselves: "Is not this Joseph's son?"

The first words of His commentary or sermon surprised them

*This article is for use in the course of study of the Relief Societies on the second meeting night in May.

all; for, having read Isaiah's prophecy, He declared: "This day is this scripture fulfilled in your ears."

There was but one interpretation to be placed upon His words, and that to the effect that He was the one referred to by Isaiah, in fact the Messiah.

Undoubtedly there were many in Nazareth who had a little local pride in the fame that had come to one of their townsmen; and perhaps they entertained some desire, founded on curiosity, to see Him do some wonderful work, such as performing a miracle, as He had done in the nearby town of Cana and elsewhere. Jesus knew their thoughts, and said: "Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country." See Luke 4: 23, 24.

Continuing His remarks, He reminded them of the scriptures telling of the great drouth in the days of Elijah, when the prophet had been sent to a woman who was a Gentile; and furthermore He cited the instance of Naaman the leper, who had been healed through the ministration of Elisha, which leper was a Syrian, and not an Israelite.

Now the Jews considered themselves the accepted people of the Lord, and these references to the Gentiles having received blessings enraged them greatly.

In their frenzy of anger they took Him to the brow of a hill, determined to kill Him by hurling Him down. By what miracle their murderous design was thwarted we are not told, "But he passing through the midst of them went his way." See Luke 4: 30.

This was one of the many direct attempts made to take His life; but at this time "his hour was not yet come." Thus He was rejected by the people of Nazareth; and He departed from the town, never to return to it as His home.

SUMMARY

1. Very early in the period of His ministry the fame of Jesus had spread throughout Galilee. Give scriptural proof of this.

2. In the synagogue at Nazareth He officiated as the reader in the services. What particular scripture did He read?

3. He commented on what He had read. State the nature of His remarks as relating to Himself.

4. The people became angry. What aroused their wrath? Relate the scriptural instances of blessings given to Gentiles, as cited by Him.

5. The Nazarenes planned to kill Him. What did they do in attempting to take His life?

6. His time to die had not then come. How were the murderous purposes of His enemies thwarted?

IGNORANCE is the night of the mind, but a night without moon or star.—CONFUCIUS.

DAYLIGHT SAVING

ELDER RICHARD L. EVANS, NORWICH DISTRICT

AT MIDNIGHT on April 9th, this year, the clocks in all Britain were advanced one hour, to effect a saving of daylight in compliance with an edict of the government. This plan for utilizing an added hour of daylight is no innovation—it has been successful in the past and doubtless will continue to prove beneficial and advantageous during summer months. It is in line with the commendable tendency of progressive people to save time. Nevertheless, time saved is not necessarily an asset—it may be even a detriment, for if the hour “saved” is merely an addition to other hours of inactivity, idleness will be further encouraged.

Current publications abound with statistics showing the loss of energy, real and potential, resulting from the use of alcohol and tobacco; the destruction by fires and floods, the lives lost through the ravages of epidemics of disease; but no statistician can estimate the destruction and loss wrought by unconserved time, procrastination and idleness.

Satan has been rightly called the father of lies, the tempter, and the beguiler of men's souls, all of which designations elucidate particular qualities true to his evil nature, but none of his sinful activities bring about more hindrance than his sinister suggestions to men urging them to delay.

The “talents” in the Saviour's parable can be rationally construed to include every good gift provided for the advantage of mankind, and not the least of these heaven-bestowed endowments to man is time. As we shall be called to account for every idle word, so must we answer for every idle moment.

In these last days this perishable commodity, time, is more precious to man than ever before in the history of the world; for in this age of consummation, when there is so much of the Lord's work to be done, the efforts of the evil one are redoubled to bring to naught the work that he has opposed from the beginning. Especially in these times should the cry go forth among men: Be not dilatory! Let us be daylight savers, lest the darkness overtake us with unfinished duties, and the door be shut upon us, as it was upon the five virgins—“they that were foolish.”

 FROM THE MISSION FIELD

Transfers: Elder James S. Chadwick has been transferred from the Sheffield to the Norwich District. Elder M. Bert Langford has been transferred from the Sheffield to the Scottish District.

Doings in the Districts: *Bristol*—A goodly number of resident

members of the Cheltenham Branch, together with their friends, enjoyed a social entertainment given at Warwick Hall, Cheltenham, on April 2nd. A program given under the direction of Elder Gordon P. Owen contributed to the success of the evening's recreation.

Liverpool—At an impressive service held at Durham House, Liverpool, on April 15th, three persons were baptized by Elder Waldo L. Osmond. President James E. Talmage and Elders Seth W. Pixton and Ralph V. Chisholm officiated in the confirmations. An inspirational address treating the significance of baptism was given by President Talmage preceding the administration of the initiatory ordinances.

London—On Saturday, April 16th, the day preceding the District Conference, a baptismal service was held at "Deseret", at which three honest souls were admitted into the fold through the established gateway. President Harold A. Candland and Elders Francis A. Rainsdon, Mark M. Argyle and Roscoe E. Evans administered the ordinances. At a service held on March 26th at "Deseret", two persons were baptized by Elder Hyrum J. Ward and confirmed by President Harold A. Candland and Elder Roscoe E. Evans.

Newcastle—Reports denoting progress in missionary endeavour were given by the Traveling Elders in an assembly at Sunderland on April 2nd. Timely instructions were given by President Orson H. Berrett, after which the meeting was devoted to a discussion of questions that had arisen during the past month.

Nottingham—A missionary Elders' meeting was held in Nottingham on April 2nd at which an address on *The Pearl of Great Price* was delivered by Elder Braudt D. Jorgensen. Encouraging reports were presented and plans for future work were laid before the missionaries for discussion. In the evening a social entertainment was held under the auspices of the Nottingham Branch Sunday School.

Sheffield—On April 14th two persons were baptized by Elder Clinton L. Mills, after which the confirmations were administered by President Raymond H. Haight and Elder George H. Bailey. A testimonial was held at Sheffield on April 14th in honour of Elders James S. Chadwick and M. Bert Langford, who have been transferred to other Districts. Members of the Barnsley Branch united with the Sheffield Branch on April 18th in an outing. All appeared to enjoy the day's recreation in the great out-of-doors.

Branch Conferences: Of the Sunderland Branch, Newcastle District, on April 3rd. "The Second Coming of Christ" was the subject of the Sunday School program and the theme of addresses by President Orson H. Berrett and Elders A. Vincen McKay and Vard W. Meadows.

Of the Abercarn Branch, Welsh District, on April 10th. Presi-

dent Thomas Biggs and Elders Raymond Murphy and Albert Biggs addressed the assembly on the principles of the Gospel. Others who participated on the program were Thomas, Lucy and Celia Griffiths and Lydia and Amy Biggs.

Of the Batley Branch, Leeds District, on April 10th. "Divine Authority" was the subject of an interesting program given by members of the Sunday School. President Theodore N. Hutchings and Elders Myron H. Brencley and Cyril P. Maughan discoursed on timely topics of the faith.

Of the Edinburgh Branch, Scottish District, on April 10th. Relief Society members furnished a program comprising music, essays and scriptural citations. The theme of the day was "Why I am a Latter-day Saint" and addresses pertaining to this subject were delivered by President William Cooke and Elders Archibald J. Anderson, Robert K. Whyte and George W. Romney.

Of the Hyde Branch, Manchester District, on April 10th. "Revelation, Ancient and Modern" was the theme of a well executed program by members of the Sunday School classes. President Laudell S. Merrill and Elders F. Donald Merrill, Cleston H. Rigby and Harry Smith, Jr. addressed the conference meetings. Reporters attended and good accounts of the conference have since appeared in the *North Cheshire Herald* and *The Reporter*, both published at Hyde, Cheshire.

Of the Kidderminster Branch, Birmingham District, on April 10th. At the Sunday School service the theme, "Charity", was treated in a program consisting of music, recitations and timely discourses. President Heber J. Matkin and Elders Laurence Peterson, Rulon F. Thompson, Robert L. Dunn and William L. Gittins, took part.

Of the Nelson Branch, Liverpool District, on April 10th. Children of the Sunday School rendered a program taking for their theme, "The Word of Wisdom." Favourable accounts of the proceedings were published in the *Northern Daily Telegraph* in the edition of April 11th, and in the *Nelson Leader*, issue of April 14th. President David M. Kennedy and Elders Kenneth A. Nielson, Robert M. Adams, Frank L. Koons, Edward M. Bunker and Branch President Thomas Broughton, took part in the proceedings.

Of the Shildon Branch, Newcastle District, on April 10th. Members of the Sunday School presented in a well executed program the theme, "The Second Advent." President Orson H. Berrett and the following missionaries from the Newcastle and Leeds Districts attended: Elders Vard W. Meadows, Earle R. Webb, Frank J. Larson, David W. Sutton and Evan H. Jenkins.

Of the Stroud Branch, Bristol District, on April 10th. "How We Got Our Bible" was the topic presented in the morning service. President Carl E. Brown and Elders Lavon E. Payne,

Albert B. Carr and Arthur R. Fletcher delivered addresses on gospel subjects.

Of the Accrington Branch, Liverpool District, on April 17th. The theme of the morning session was "The Two Baptisms." Gospel subjects were treated by President David M. Kennedy and Elders Kenneth A. Nielson, Moroni B. Harrison, Archie L. Baird and William F. Forsey. A good account of the conference appeared in the *Accrington Observer* of April 23rd.

Of the Pudsey Branch, Leeds District, on April 17th. A commendable program on the subject, "The Death and Resurrection of Christ", was rendered in the opening gathering. Gospel discourses were delivered by President Theodore N. Hutchings and Elders Myron H. Brenehley and Noble L. Chambers.

Of the South Shields Branch, Newcastle District on April 17th. In an interesting and well rendered program the theme, "The Second Coming of Christ." was presented by the Sunday School classes. President Orson H. Bennett and Elders A. Vincen McKay and Eugene R. Budge were the speakers.

DEATHS

BROCK—Sister Elizabeth Ann Brock, of the South London Branch, London District, died on March 8th at the age of 78.

GRAYSON—Brother Arthur Grayson of the Barnsley Branch, Sheffield District, passed away on April 6th. The deceased was 47 years of age and has been a member of the Church for 19 years. Funeral services were held at the Ardsley Cemetery, Barnsley; Elders Fred L. Finlinson and LeRoy S. Taylor were the speakers.

WILLMOTT—Sister Jane Louisa Willmott, of the North London Branch, London District, passed away on March 2nd at the age of 64. Sister Willmott has been a faithful member of the Church since her baptism in 1892.

CONTENTS

In Southern Climes	257	On the Channel Islands	...	266
The London Conference...	...	261	The Divinity of Jesus of Naz-			
Editorials:			areth	267
The Eastern States Mission	264	Daylight Saving	269
"In The Land of the Mor-		From the Mission Field	269
mons"...	265

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN